

1-A-Day SCRIPTURE

Scripture
and
Notes

By
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2nd Edition February





A major aim of sharing these One-A-Day Scripture guidelines is to foster personal studies, questions, and deeper levels of thought. As I pursue wisdom and instruction from the Most High, one hope is to contribute insight, or at least discussion, while keeping in mind and encouraging the understanding that no human knows everything.

QUESTIONS are often as important as ANSWERS.

**ANSWERS
come because someone
dares to ask needed
QUESTIONS.**

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One-A-Day Scripture

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February 1

Mark 7:1-13

“Tradition! & The Word of God”



¹ Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. ² And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. ³ For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the **tradition** of the elders. ⁴ And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brassen vessels, and of tables. ⁵ Then the Pharisees and scribes asked him, Why walk not thy disciples according to the **tradition of the elders**, but eat bread with unwashen hands? ⁶ He answered and said unto them, **Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.** ⁷ Howbeit in vain do they worship me, teaching for doctrines the commandments of men. ⁸ For laying aside the commandment of God, ye hold the **tradition** of men, as the washing of pots and cups: and

many other such like things ye do. ⁹ And he said unto them, **Full well ye reject the commandment of God, that ye 33 keep your own tradition.** ¹⁰ For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: ¹¹ But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. ¹² And ye suffer him no more to do ought for his father or his mother; ¹³ Making **the word of God** of none effect through your tradition, which ye have delivered: and many such like things do ye.

Jesus said they were hypocrites. This is the way he described their prophesied hypocritical behavior:

By you, I'm lip-honored but heart-rejected. You are ineffective worshippers. You turn man-made rules and cultural traditions into doctrines. Meanwhile, you disregard God's commandments. Your actions negate **God's Word** ("God's Word" is what God actually said; not any Bible version—certainly not any modern language script as none had been written when Jesus spoke these words).

Jesus sternly rebuked religious leaders of his day. Is it any wonder he was hated and was ultimately killed?

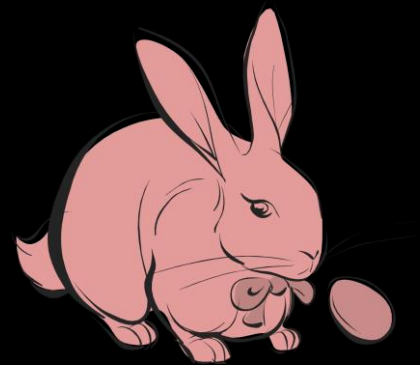


In what ways are traditions substituted for the words of God in our times?

Are traditions and popular practices more valued than Scripture?

Are there some who teach human-made rules as if they were commandments of God?

Is the “laying aside” of the “commandment of God” happening, while people are being taught to “hold the tradition of men”?



What's more important: keeping tradition or following the Word of God?

February 2

Matthew 16:24, 25

“Losing Life — Finding LIFE”



²⁴ Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. ²⁵ For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

In light of the quickly declining political climate in various parts of the world, I’m beginning to see these words in a more realistic way—
a more RIGHT NOW way.

In past history and presently, especially in countries where there is overt persecution of Believers, people are faced with losing their lives for the sake of Christ.

If, or when the time comes, would you have all your possessions taken, be imprisoned, or killed in order to be faithful to Christ? Are you willing to be separated from your spouse, parents, children, or friends to “find life”? Would you literally lose your physical life for Christ’s sake

in order to find true life in eternity with him?
Would you accept a mark, chip, or any device
implanted into your head or hand, for example,
to avoid being financially destitute or physically
imprisoned?

What's the farthest you would go to maintain
the ability to function in this world? Would
you openly reject Christ to continue earthly
survival? These are the choices many have
had, do have, and will, in the future, have in
connection with the principle of finding life
and losing life.

These aren't fictitious or conspiracy-theory
concepts. They aren't light decisions either.
They are having to be made at this very
moment in various places of the world and
such choices will be made by more people
in more parts of the world.

Consequences of decisions regarding losing
life and finding LIFE may be eternal.

February 3

Ecclesiasticus 34:4

“Clean, Unclean, True, False”



Of an unclean thing, what can be cleansed?
and from that thing which is false, what truth
can come?

The questions were asked: Can you really get
something clean from something that is not
clean? Can truth ever come from something that
is false?

It could be argued that sometimes ultimate good
may come from something that initially appeared
to be bad. Joseph said of the hateful actions of
his older brothers (Genesis 50:20):

**But as for you, ye thought evil against me; but
God meant it unto good, to bring to pass, as it is
this day, to save much people alive.**

Even so, the author of this verse stresses
the matter of clear boundaries between
**cleanness and truth vs. uncleanness
and falsehood** in much the same way as is

found throughout the Old Testament.

Take foods, as an illustration. Leviticus provides a list of clean animals and a list of unclean animals along with a way to determine which is which (where specific animals are not listed). And while some use Paul's vision of the unclean beasts descending from heaven to justify eating unclean creatures, nowhere in Scripture is pork, for example, ever called "clean". Whatever was called unclean, in Scripture, remained unclean and no **THING** that was called unclean was ever called clean. That's the concept of this writing. It's saying some things are inherently clean and true while others are thoroughly unclean and false and there is no mixing.

In Paul's trance (Acts 10:10-16), God showed images of various animals and some were "unclean". The thought of eating that was so repulsive to the orthodox Jewish Paul that he had to take notice. God stressed the point that whomever God, Himself, cleans is clean. Paul needed to understand that Gentiles, which Paul had thought of as only and always "unclean",

could be cleansed by God. That, however, never meant “unclean” animals were suddenly God-approved, clean, or edible.

Notice this passage uses the word “thing” twice. Some **things** (not people) were set to be unclean.

Some things can be painted, perfumed and pressed, wrapped in silk, satin, and lace and they will still be unclean and nothing clean can come from them. That’s the message of the verse as found in Ecclesiasticus of the 1611 KJV.

By the way, adults may choose to eat whatever they can financially and morally afford and desire to eat. The levitical dietary laws were truths for truth-seekers. Even so, in just living, humans are frequently faced with the matter of determining, choosing, and understanding when there is a vital difference between clean, unclean, true and false.



February 4

Ecclesiasticus 35:20^{1611 KJV}

“Mercy”



Mercy is seasonable in the time of affliction, as clouds of rain in the time of drought.

All versions work here but the older two, 1535 & 1540 (which are the same here), somehow speak more clearly and express more passionately the nature of God’s mercy than the 1611.

“Mercy is seasonable” (1611), to me, says mercy is *expected*. It is the right thing at a routine time. It’s similar to saying, “cold weather is seasonable for wintertime—nothing unusual”; it’s just the way things are. That’s okay, but the older versions seem to present mercy as being welcomed and refreshing but not necessarily expected.

What a beautiful thing mercy is in time of anguish and trouble! It’s like a cloud of rain that finally comes after a long time of dryness.

You may hope for rain and you may know you need it. You may even pray for it, but you don't know when the rain will come while you're in a long time of no rain—that miserable drought.

If “season**able**” is used as suitable or fitting, that's fine, but if used as “season**al**”, that's less helpful.

Definitions:

SEASONABLE:

- 1) Typical of or suitable for the season of the time of year.*
- 2) Occurring or performed at a suitable or proper time; opportune.*
- 3) Occurring in good time, in due season, or in proper time for the purpose or season; timely.*

FAIR: *beautiful; of a pleasing appearance; with a pure and fresh quality.*

O how fair a thing is mercy in the time of anguish and trouble.
It is like a cloud of rain that cometh in the time of a drought.

Coverdale, 1535

O how fayre a thinge is mercy, in the tyme
of anguysh & trouble. It is like a cloude
of rayne, & cometh in & tyme of a drouth.

Great Bible, 1540

O how fayre a thing is mercy in the
tyme of anguysh and trouble. It is lyke a
cloude of rayne that cometh in the tyme
of a drouth.

I'm not saying there's a major discrepancy here.
The **2 sentences in the older versions** just seem to
say it more plainly than the 1611's shortened, single
sentence which uses "**seasonable**" rather than
"**fair**", and "**affliction**" rather than "**anguish
and trouble**".

Either way, what is the thing that is so longed for
and welcomed when things in life are brutally
unkind and fierce? What feels like a raining down,
an outpour, of blessings after an incredibly long
time of suffering?
Mercy!

February 5

Jude 1:24, 25

“Keep You — Present You”



- ²⁴ Now unto him that is able to keep you from falling,
and to present you faultless before the presence
of his glory with **exceeding joy**,
- ²⁵ To the only wise God our Saviour, be glory and
majesty, dominion and power, both now and ever.
Amen. (AKJV, 1666/1769)

The Great Bible of 1540 says, “to keep you **free from sin...**” rather than, “to keep you **from falling**” and has other words in parenthesis, including:
“at the coming of our Lord Jesus Christ”,
“through Jesus Christ our Lord” and
“before all worlds”.

Unto him that is able to kepe you fre fro
synne, & to present you faultlesse before the
presence of his glory wth ioye & (at the coming
of our Lord Jesus Christ) to God our saupour:
(tho: oⁿly Jes^us Christ our lord) which onely is wthse
be glory, maiestye, dominion, and power,
& (before all wo:ldes) now and euer. Amen.

24 Now vnto him that is able to kepe you,
that ye fall not, and to present you faultles
before the presence of his glorie with
ioye,

25 That is, to God onely wise, our Sauour,
be glorie, and maiestie, and dominion, and
power, bothe now and for euer, Amen.

Now unto him
that is able to
keep you, that
ye fall not,
and to present
you faultless
before the
presence of
his glory with

joy, That is, to God only wise, our Savior, be glory, and
majesty, and dominion, and power, both now and forever,
Amen. (Geneva, 1560)

Believer, gain all you are able to ascertain from the
various versions, but know that you're **kept** for a
purpose—to be **presented** faultless.

24 Now vnto him that is able to
keepe you from falling, and to present
you faultlesse before the presence of his
glozy With exceeding ioy,

25 To the onely wise God our Sa-
uiour, be glozy and maiestie, Dominion
and power, now and euer. Amen.

The passage is a good reminder that Believers are able to be **kept from falling** and that we are able to be **presented faultless**. We read that from the Authorized and the 1611 King James versions. When digging deeper into some even older versions, however, we are afforded the opportunity to answer potential questions:

WHAT does it mean to be kept from falling?

The Great Bible answers that we are able to be kept “free from sin”.

WHEN will we be presented faultless?

The Great Bible offers that we will be presented faultless “...at the coming of our Lord Jesus Christ.”

WHO will be presenting us as being totally without fault and HOW is that done?

The Great Bible also explains that such faultless presentation is by and because of Messiah when it says, “...through Jesus Christ our Lord”.

Additionally, The Great Bible yields insight as to who will witness this event of Believers being presented faultless, by stating, “...before all worlds”.



Question:

Once we are saved, will we never sin again because these verses tell us we are kept from “falling” and “free from sin”?

Just live. Your life, if you're honest with yourself, will answer that question. This passage never says the Believer will not sin once a confession of faith is made, regardless to how sincerely that declaration may be. It, instead, speaks of how we will be presented, “...at the coming of our Lord Jesus Christ.”

We are able to be kept from the penalty of sin.
The record of sin is wiped completely clean,
and, we are presented sin-free, “...at the coming
of our Lord Jesus Christ.”

Those words, which are not available in the Authorized
King James Version, or even in the 1611 King James
Version, address a lot of would-be confusion for anyone
who may take that passage to mean we never sin after
accepting the gift of salvation.

Further, verses 24 and 25 of Jude are not just an
ending to a book of Scripture or just something
said at the end of many religious services.

It is really important to know, to understand and,
to embrace, that it is Jesus who is able to keep you
from sin and to present you, to the only wise God,
as if you had never sinned— faultless.
Jesus is able to keep you and present you.

February 6

Ecclesiasticus 37:29-31 “Greed’s Consequence”



²⁹ Be not unsatiable in any dainty thing:
nor too greedy upon meats.

³⁰ For excess of meats, bringeth
sickness,

and surfeiting will turn into choler.

³¹ By surfeiting have many perished, but
he that taketh heed, prolongeth his life.

Unsatiable (insatiable): greedy, ravenous,
unquenchable; the inability to satisfy a strong and
continuous urge.

Surfeiting: An over abundant supply; excess. An
immoderate indulgence of something.

Choler: Irritable, fussy; angry attitude or behavior.

Greed, in eating, may cause physical, as well as
mental issues such as nausea, irritability, and

anger. Additionally, overeating has caused many to suffer with long-term illness. That's a major consequence.

However, those who pay attention to warnings regarding eating too much, tend to have the benefit of extending the quality and/ or length of their lives.

February 7

Colossians 3:2, 3
“Setting Affection?”



² Set your affection on things above, not on things on the earth. ³ For ye are dead, and your life is hid with Christ in God.

The idea of setting one's affection on things above rather than on things of earth, and being “dead” with a life which is “hidden with Christ in God”, may not be easily understood. How can one have affection for “things above” when one is bombarded by the cruel realities of “things on the earth”?

I once heard it preached that Believers were to simply will their minds to godliness and that would be sufficient. Since the lives of Followers of Christ were “hidden with Christ”, they were “dead” and never to rise again. Further, it was preached that all the effects of the earth's influences were permanently blocked.

In reality, however, this state of mind, or way of life, comes from an ongoing and willing submission to God. It's a frequent yielding; and not a one-time event.

Mess up? Fess' up!

Confess and intentionally lie down your self-will at the feet of the loving and merciful Creator... again, and again, and again...

It's not a once-and-for-all fix. Just because you make a confession to God, does not put you in some mental oblivion to the world and its' hatefulness.

You have to yield everything to God that is important, or tempting, or painful, or troublesome, etc, but that's not to say that's all there is to it. No!

You can't exercise one time and remain fit.
You can't eat one meal and remain full.
Setting your affection—through surrender is a non-stop process; it's a lifestyle.

The harmful desires pop up. Set, or re-set
them— through submission. Do it.
The fears and emotional pains growl.
Do it again... and again...

As with an old-fashioned alarm clock, you set it
and let it do the ticking. Unlike phone clocks,



those old clocks
had to be reset once
they wound down.
Likewise, we have
to keep setting our
affection clocks.

How often we need
to reset and for
what situations,
will depend on our
individual lives and
levels of spiritual
maturity. But all of

us must set, and reset, our affection. It's not
automatic.

February 8

2 Chronicles 7:14

“If My People...”



If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

Contemplate, Meditate, Research, Pray.

“IF”.

Some have called the word “IF” the biggest little word ever. With “IF” there is always a condition required to reach the objective.

“IF” is usually followed by “then”.
What happens if the “IF” never occurs?

“My People”.

Who are God’s people? Biological Jews?
Orthodox Jews? Christians? Specific

denominations? Anyone who categorizes themselves as “Spiritual”? Every human, regardless to religious or spiritual affiliation, as long as they believe in “a higher power”? Every human of every faith and also of no faith?

“Which are Called by My Name”.

What is that name? Is it a proper name or does “name” actually mean a title, such as LORD? Is there more than one name, depending on one’s particular faith?

“Shall Humble Themselves”.

What does a humbled people look like? What would they do to show humility to God’s satisfaction?

“Pray”.

Is that individual prayer or collective prayer? What should God’s people pray? How long? How often? By one’s bedside? In a garden? Why do some people, even in churches, hold hands during prayer? Does that practice have any biblical basis or is it pagan-like? Who said to close one’s eyes and bow one’s head to pray? What does God-honored prayer really mean?

“Seek My Face”.

What does this mean? Is it to try to find out what God looked like or to imagine a picture of Jesus?
Is it to pursue God’s will or approval?

“Turn From Their Wicked Ways”.

Can wicked people who only know wickedness turn from that wickedness? Does the request imply the people know better but refuse to do better?

“Then Will I Hear From Heaven”.

Is God in heaven? Where is heaven?
Does God not hear the prayers of his people when certain conditions are not met?

“Forgive Their Sin”.

Will God really excuse wrongdoing?
What if his people keep sinning, will he keep forgiving? What if they don’t forgive others, will he forgive them as long as they pray?

“Heal Their Land”.

In what way is land sick? Is it talking about crop failures? Is it crime and

corruption? Is it referring to earthquakes, volcanoes, and other “natural” disasters? Does “land” refer to the landscape of their lives, such as one’s business or financial matters or personal relationships or even physical health?

Does this passage speak to present-day Believers, or is it specifically for those people of that time and is merely recorded for historical purposes?



February 9

Hebrews 10:17
“Forgotten Wrongs”



**And their sins and iniquities will I
remember no more.**

*Who wouldn't want God to never
remember their sins and iniquities?*

Who would pass up a chance to have God forget
their wrong thoughts and behaviors? Right?

Well, one may think that would be the case.
For many, however, it's not.

As a result of the mainstreaming of the theory
of evolution in education, more and more do
not believe God exists at all. However, if they
do believe there is actually a God who is
Creator, they have decided God has no need to

forgive them since they have already forgiven themselves. That's what many are being taught—even in churches, despite there being no biblical basis for the concept of forgiving oneself.

Others believe they have no need for their wrongs to be forgotten since they feel they have done no wrong. Of the few who do acknowledge sin, they believe any wrongdoing is not their fault. After all, they “didn't ask to be here”, as some commonly say.

What might happen
IF
sins were never forgotten by
God and are remembered on
a very real day—the day of judgment?



February 10

Romans 10:17

“Faith, Hearing, and the Word of God”



**So then faith cometh by hearing,
and hearing by the word of God.**

The word of God? Is that “the Bible”?
If so, which one? Which Bible version
is “**the word of God**”?

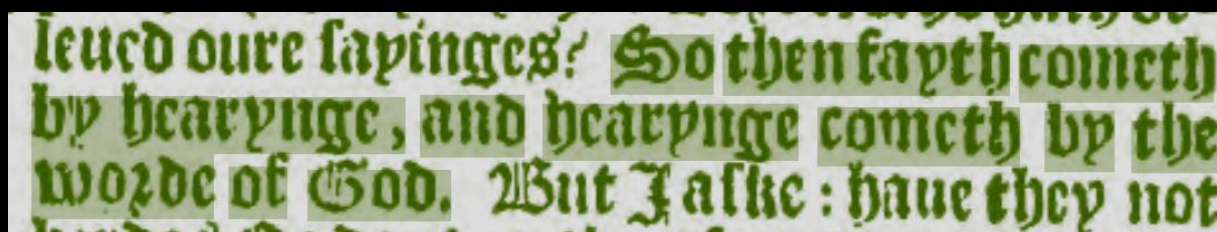
What was “the word of God”
before any Bible version was written
or before the development of
the English language or before any
human verbal language existed?

Might “the word of God” mean the **messages**
and **principles** of God rather than any book or
collection of books? Could “the word of God” be
God’s actual words and spiritual guidelines as
opposed to a book of copies of copies and
translations of translations which may
have undergone many changes over time?

Could “the word of God” be a **Spirit** such as,
“in the beginning was **the Word**”? (John 1:1)

Could it be that **faith** is gained from **hearing**
the words, teachings, and doctrines of Creator
(including hearing truth inaudibly from within
one’s own spirit or mind)?

Romans 10:17 as found in **The Great Bible**, 1540



leued oure sayinges? So then fayth cometh
by hearynge, and hearynge cometh by the
worde of God. But I aske: haue they not

“So then faith cometh by hearing, and
hearing **cometh** by the word of God.”

Here’s potential depth into this verse:

The AKJV says “...and **hearing by** the
word of God.” The Great Bible says,

“...and **hearing cometh** by
the word of God.”

It's not a contradiction, but it may be a clarification. The AKJV seems to say faith is the result of hearing "the word of God". However, the Great Bible appears to indicate that faith comes as the result of hearing but that hearing only **comes** as the result of God's **word**—God's authorization, *say-so*, or consent.

It may be that it takes God's "yes" or God's *go-ahead*, or approval for one to even be capable of *really* hearing.

God-sanctioned hearing is not surface or passive. This hearing is permitted and directed, or COMES, as the result of God's "yes, you may" (by the **word** of God).

This means it is God's **action** of opening the way to make possible the ability for any human to hear.

This "hearing" is REAL hearing. It is hearing that is ingested and embraced, which, in turn, leads to genuine faith.

Another passage is applicable regarding
“the word” (*in this case* of Christ) as
used to mean authority or the spiritual
right-of-way.

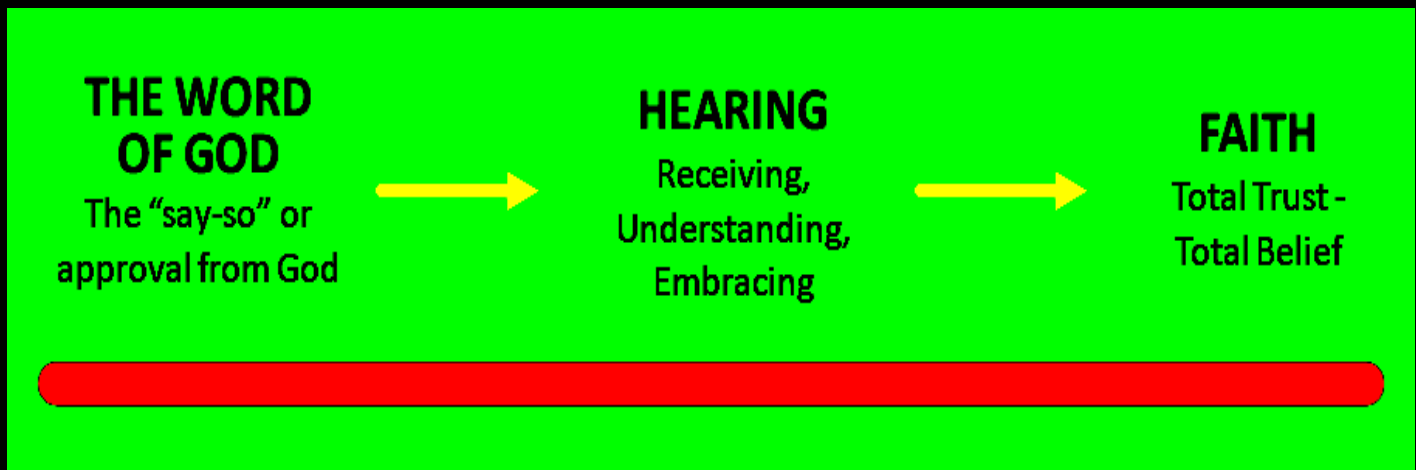
Matthew 8:5-10, 13:

⁵ And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, ⁶ And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. ⁷ And Jesus saith unto him, **I will come and heal him.** ⁸ The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but **speak the word** only, and my servant shall be healed. ⁹ For I am a man under **authority**, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. ¹⁰ When Jesus heard it, he marvelled, and said to them that followed, **Verily I say unto you, I have not found so great faith, no, not in Israel.** ¹³ And Jesus said unto the centurion, **Go thy way; and as thou hast believed, so be it done**

unto thee. And his servant was healed in the selfsame hour.

In this passage from Matthew, we see the same trio—“authority” (the word), “speak” (hearing), and, “as thou hast believed” (faith).

Here’s a way to understand what Romans 10:17 may be conveying:
Faith comes from hearing, but God has to open a person’s spiritual ears.
God has to give the approval so they can *really-really* hear.



There is a connection. “Faith”, “hearing”, and the phrase, “the word of God” may have many layers of meaning.

February 11

Proverbs 16:18 “End Result of Pride”



**Pride goeth before destruction,
and an haughty spirit before a fall.**

What is “pride” and a “haughty spirit”?

Following are words and phrases
associated with both terms:

self-centeredness, conceit, smugness, narcissism,
arrogance, egotism, vanity, selfishness,
self-righteousness, self-importance, snobbishness,
full of oneself, puffed-up, stuck-up, overconfident,
me-first, putting on airs and strutting like a
peacock.

However, the opposite is humility.

Is anyone naturally humble or is the human heart,
instead, permeated with pride? How can one
develop humility? Many of us know, fully, what
pride looks like because it is so common and is
even encouraged, especially in westernized
societies, but what does humility look like?

Only Christ can bring about true humility within our lives. We can pretend for a while, but when certain situations present themselves, our real selves show. To see what humility looks like, let's consider an example:

A young, single man is in need of transportation primarily in order to travel to and from work. His old car recently stopped working and no public transportation is available to him. He goes to a car lot to find a vehicle that runs efficiently and is reasonably priced. Upon seeing a nice car that fits his specifications, the young man asks for information on purchasing it.

The car salesperson talks about how a bigger and more fashionable car, which is located nearby, would be better. He talks about the comfort and amenities. He says how, though it is a bit more pricey and not great on saving gas or the environment, co-workers and especially young women will be much more attracted to him if he buys the larger, more shiny car.

After patiently listening to the strong sales pitch, with a gentle smile, the young man politely says, "I want a car that is practical. Miles per gallon

and functionality is most important to me.

If I can also contribute to the betterment of the environment, that's great as well. Thank you, but I need transportation to transport me, not to boost my importance or attractiveness to others. Would you tell me more about the car I'm asking about first please?"

That mentality and expression of humility completely shut down the auto salesperson's efforts to appeal to pride. By words and actions, the young man showed that he was humble and not prideful. He didn't need to show off or to be built up by others.

Pride can be seen in different ways and situations.

Likewise, humility is shown in a variety of ways. Humility allows Christ-like nature to be expressed even where differences exist. It is a showing of humility to give equal consideration to all people regardless to shade of skin, social, political, or financial standing, or abilities.

It's pride, not humility, which causes strife, animosity, or harm toward others based on such temporal states of being. It is pride which brings about falls and destruction.

Scripture does not say how long it will be from the time an act of pride and haughtiness is committed to the time of the fall and destruction. Often the downfall is spiritual, sometimes natural, and sometimes both.

When falls and destruction occurs such long, long time from the occurrence of the act(s), often people do not make the connection.

They don't see the cause-and-effect relationship of their behavior. Even so, pride inevitably yields **un**-goodness. As for pride? Scripture does not indicate it is, in any way, a good thing.

Pride may appear to be favorable, but it has an end result—destruction and a fall.



February 12

Romans 8:31
“For or Against Us?”



What shall we then say to these things?
If God be for us, who can be against us?

This is another commonly misapplied Bible passage
used to pump people up—
to make them feel oh, so good.

People are deceived concerning this passage
when they do not read, or quote, verses prior
to this single verse in order to learn to what
“these things” refer.

Many exclude the first part of the verse altogether,
and begin by saying, “If God be for us...”
They don’t even address, the words, “these things”
so they really miss the entire meaning of the verse.

Exactly what is being spoken of concerning
God being “for us”? Is it saying we will never

experience adversity in life because God is “for us”, as in, God is on our side and we are, therefore, exempt from hardship? Does it mean we can do anything we want, with no harmful consequences, because God is “for us”— God allows us to get away with things for which others would be punished?

Beginning with verse 18 of this 8th chapter, let’s look at phrases which give us a glimpse into the meaning of “these things” as used here:

“...delivered from the bondage of corruption”, and “...the Spirit helpeth our infirmities”, and, “...the Spirit itself maketh intercession for us...maketh intercession for the saints...”

From those snippets, alone, we see that Romans 8:17 has nothing, whatever, to do with avoiding problems or with brazenly practicing ungodliness without expecting consequences.

So what are “these things” that apply to God being for us and nothing being against us? In short, the passage deals with the work of the Spirit. It’s saying, because of what the Spirit is doing, God is “for us”, and no effort “against us” is eternally effective.

February 13

Ephesians 2:4-6^{AKJV}

“Mercy-rich”



⁴ But God, who is rich in mercy, **for** his great love wherewith he loved us, ⁵ Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) ⁶ And hath raised us up together, and made us sit together in heavenly **places** in Christ Jesus:

Matthew's Bible, 1537

But God which is ryche in mercy thow
his greate loue wherwyth he loued vs / even
when we were deed by sinne / hath quickened
vs to gether in Christ (for by grace are ye sa-
ued) and hath rayled vs vp to gether & made
vs sytte to gether in heuenly thinges thow
Christ Iesus /

But God which is rich in mercy through his
great love wherewith he loved us, even
when we were dead by sin, hath quickened
us together in Christ (for by grace are ye
saved) and hath raised us up together and
made us sit together in heavenly things
through Christ Jesus.

Read, Understand, & Believe

God is rich in mercy. He loved us with
such great love that when we were
spiritually dead, which was the result
of sin, he quickened us— he revived us.

He drew us up and put us
together with Christ.

God made it so that, through Jesus,
we could be connected. Listen, God
made it so that we would be able to
sit with Christ; together with Christ,
in heavenly places/things.

It's like belonging when we've never
before belonged. It's as if we were,
at first, outcasts, but then, at some
point, we were accepted and really
became a part of a **good** family. It's
that way, but it's in relation to
heavenly matters.

That's God's grace by which
we are saved.

This is so because of the
mercy-rich Creator.



February 14

Ecclesiasticus 47:8,9

“Whole-heart Singing”



⁸ In all his works he praised the holy one most High, with words of glory, with his whole heart he sung songs, and loved him that made him.

⁹ He set singers also before the altar, that by their voices they might make sweet melody, and daily sing praises in their songs.

Let's just look at, and ponder, a few phrases from these two verses:

- Sweet melody
- Daily sing praises
- All his works
- Whole heart
- Loved Him that made him

When you sing to or about God, if you sing, do you do so for the praise and applause of people, for money, for status? Instead, is it because you completely understand that the Holy One Most High, the One who made you, is worthy of whole-heart singing?

February 15

John 13:4-17

“Deeper Meaning of Feet-washing”



⁴ He riseth from supper, and laid aside his garments; and took a towel, and girded himself. ⁵ After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. ⁶ Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? ⁷ Jesus answered and said unto him, **What I do thou knowest not now; but thou shalt know hereafter.** ⁸ Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, **If I wash thee not, thou hast no part with me.** ⁹ Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. ¹⁰ Jesus saith to him, **He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.** ¹¹ For he knew who should betray him; therefore said he, Ye are not all clean. ¹² So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, **Know ye what I have done to you?** ¹³ **Ye call me Master and Lord: and ye say well; for so I am.** ¹⁴ **If I then, your Lord and Master,**

have washed your feet; ye also ought to wash one another's feet. ¹⁵ For I have given you an example, that ye should do as I have done to you. ¹⁶ Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. ¹⁷ If ye know these things, happy are ye if ye do them.

So, what is the deeper meaning of feet-washing? From these words of Jesus, we can see that he wanted Believers to have a certain type of relationship with one another. He plainly stated, the washing of one another's feet was, "an example" of how Believers were to behave with each other.

We, true Believers, are to humble ourselves mutually. We are to understand that if he (the Messiah) could do it, we (servants) should also humble ourselves to the low degree of washing one another's feet.

The point was to show there should be no, as it's said, "Big I(s) and Little You(s)". It was to remind us that we are all Christ's servants. We should not practice a lifestyle of lordship over one another. Unfortunately, that message was

not passed down in practice in mainstream so-called Christianity where there is, most commonly, the big preacher and little members; the high-and-mighty leaders vs. the lowly followers. And though few participate in physical feet-washing, which is usually done yearly, whenever done at all, many tend to completely miss the underlying and intended message behind the practice. That is evident by the hierarchy and disunity shown throughout the year.

Nonetheless, biblical feet-washing symbolizes a commonality of brothers and sisters in Christ. It's much deeper than just participating in a human-made ceremony for the New Year.



February 16

1 Timothy 2:1 (AKJV)

“First of All”



First of All

I exhort therefore, that, first of all,
supplications, **prayers**, **intercessions**, and
giving of thanks, be made for all men;

What should be the
first response to everything?
Pursuit, **Prayer**, **Pleadings**, **Praise**.

That's what should happen FIRST.
We should pursue God. First.
We should pray. First.
We should plead with God. First.

We should praise God. First.

Before calling, texting, or posting, Believers should FIRST go to the One who has the know-what, and the know-how.

Yes, going to God should be first of all.

February 17

2 Corinthians 10:3-6

“The REAL War”



³ For though we walk in the flesh, we do not war after the flesh: ⁴ (For the weapons of our warfare are **not carnal**, but mighty through God to the pulling down of strong holds;)
⁵ Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; ⁶ And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

The fact that the battle is one which is unseen and spiritual is an often forgotten truth because we, humans, tend to act and react based on what is seen and on what is felt.

Believers need to stay mindful that our weapons, in the real war are not weak. The word “carnal”, as used in this passage,

indicates there is weakness since it says,
“...not carnal, but mighty...”

CARNAL, in many Bible passages, means to be consumed by fleshly desires and to live in opposition to God's will.

Here's what we need to understand:
We do live in physical form as the text confirms,
“though we walk in the flesh”. However, the flesh, the physical, itself, is not a weapon in this spiritual battle. The real war is not physical and there is no fight-power within our fleshly bodies. Strength in this real war is as invisible and is as spiritual as the battle itself.

What is the real war?

The real war is the ongoing battle for control over one's flesh, spirit, and ultimate destination of one's soul. It consists of attacks for and against one's mental, physical, and spiritual state of being, but it cannot be won by tangible means.

What are our powerful weapons?

In general, obedience to God in everything is

our weapon, but Ephesians 6:10-18 lists more specific weapons such as the sword of the spirit along with other parts of what is biblically termed, “the whole armour of God”.

How powerful can our weapons be?

According to this 2 Corinthians passage, our weapons are able to obliterate severe bondage.

They can tear down any imaginable wicked situation.

They can annihilate every power that raises itself against the knowledge of God.

They are also able to bring every thought under control—even into captivity and into submission to the obedience of Christ.

When may we experience the power of our weaponry in the real war?

We may witness our weapons’ power when we are ready. This readiness occurs when we are *really* serious about overpowering disobedience through complete obedience. That’s when we are able to gain victories within the real war.

February 18

Jonah 2:9

“Vocal Sacrifice of Thanksgiving”



**But I will sacrifice unto thee with the voice of
thanksgiving; I will pay that that I have vowed.
Salvation is of the LORD.**

We may make sacrifices to God and we may offer the giving of thanks vocally, but could the very act of giving thanks, itself, be a sacrifice to God?

When one does not FEEL like thanking God but does it anyway, it is a sacrifice. When a person verbally thanks and praises God against his or her own feelings of fatigue, frustration, doubt, or disinterest, it is a sacrifice. When you don't want to do something, but you do it anyway, that's a sacrifice. When it seems to almost hurt to do a thing but you do it still, that's a sacrifice.

We are encouraged to thank and praise God openly, especially when things appear bleak, overwhelming, or even impossible.

During pleasant situations, some have said they would praise God. That could be seen as a vow or as a firm agreement. With that in mind, we might understand Jonah's words better. He said he would sacrifice to God with the voice of thanksgiving and would pay what he had vowed to pay.

So, he thanked God, the God of salvation—the One capable of saving him from that fishy situation, even when he did not feel like doing so.

That's a principle of godliness. It's a guide to deeper understanding. It shows that "the voice of thanksgiving"—even when we don't FEEL like it, can actually be an acceptable sacrifice to God. It can be a plea, which reaches the ears of Yahweh, for help up and out of harsh conditions, because, as it is written in this very verse, "salvation is of the LORD".

We may wish to meditate on the connection of sacrificial thanksgiving to God's divine deliverance. And, it certainly doesn't hurt to offer a vocal sacrifice of thanksgiving.

February 19

Ecclesiasticus 3:21-24 “Impaired Judgment”



²¹ Seek not out the things that are too hard for thee, neither search the things that are above thy strength. ²² But what is commanded thee, think thereupon with reverence, for it is not needful for thee, to see with thine eyes, the things that are in secret. ²³ Be not curious in unnecessary matters: for more things are shewed unto thee, than men understand. ²⁴ For many are deceived by their own vain opinion, and an evil suspicion hath **overthrown** their judgment.

“Stay in your lane”, as the saying goes. Accept what is within your emotional and spiritual capabilities. Pursue what you’re supposed to go after and appreciate “what is commanded thee” without trying to reach into things that are not for you.

Understand that you don’t need to SEE certain secretive things. Don’t be curious about “unnecessary matters” because you already know

more than many people know.

Question: Why would restrictions be placed against potential intellectual advancement?

Answer: This passage indicates that one's own vain opinion can lead to deception and faulty suspicions, which in turn, will lead to the breakdown of judgment, reasoning, or decision-making abilities. That condition leads to one being overthrown—to one's downfall, defeat, or ruin.

In other words, delving into the wrong things—things which are not for you, can mess you up!

Consider the account of Adam and Eve. Though they had all the knowledge they needed, they were led astray. Eve thought of the forbidden fruit as being useful “to make one wise”. Hence, she started to reach for an area of knowledge that was not designed for her. The “evil suspicion” took root from the serpent's words that God was keeping something that was good away from her. That faulty premise led to the

type of thinking that, “God is against you”. They went from that stage of deception to the final step—believing, embracing, and acting on twisted information, which caused our fore-parents to be **overthrown**.

This is a warning for the purpose of protection, rather than a prohibition against knowledge.

As one really and truly values “**what is commanded thee**” (as found in Scripture), one will come to “**think thereupon with reverence**”. That, alone—thinking about and revering the things which are actually for you, will keep you occupied and will, spiritually speaking, prevent you from going off track. It will safeguard you from being derailed. It will ultimately shield you from having your thought process and your ability to judge right from wrong, from being overthrown.

Staying in your lane, so to speak, or more accurately, focusing on God and allowing the LORD to direct all your paths, including what you need to know, is a defense against impaired judgment.

February 20

2 Timothy 2:19-21 “Sure Foundation”



¹⁹ Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. ²⁰ But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. ²¹ If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

Question:

What is meant by, “foundation of God standeth sure”?

Answer:

Though people may have varied opinions about *who's who* and *what's what*, in relation to “the resurrection” and to God (see verse 18), the Lord knows those who belong to Him.

Further, it's most telling that while this passage encourages a sense of security, which is derived from true faith in God; it immediately reminds readers of the importance of right-living.

In verse 19, we have the words, “foundation”, “sure”, and, “seal”. Those words are followed by a sentence which clearly promotes a sense of stability, “...the Lord knoweth them that are his.”

But, within the same verse, we are reminded, “...Let every one that nameth the name of Christ, depart from iniquity.” It's similar to saying, “Yes, you belong to God, but remember, as such, you will behave as if you really understand what naming the name of Christ actually means. You will SHOW that you KNOW. You will exhibit a life that is grateful for Christ's sin-removing sacrifice, by staying away from sin.”

We, Believers, should, “purge” from dishonorable vessels. Instead, we should desire to associate with honorable vessels and be such, ourselves.

Prior verses in this chapter, warn of the dangers of, NOT departing from and NOT purging oneself from iniquity.

Verses 17 and 18, speak of two males who were,
not only in doctrinal error, themselves,
but caused others to lose faith in God.

Verse 21, tells of the
benefits of
separating oneself from iniquity:

- . You'll be honorable.
- . You'll be set apart for a godly purpose.
- . You'll be useful to God and, ready,
to do "every good work".

To some, the passage may seem to support a
salvation-by-works message. And, indeed, it is
sometimes misused that way. Nonetheless, it is actually
a self-check. You'll be able to see how serious you are
about your walk with God, by looking at your actual life
in comparison to the way it *should, be*.

That total-faith-in-God, separated from world-think,
surrendered-to-God life is an honorable vessel.
It is able to rest on the foundation of God, which stands.
That foundation is guaranteed, solid, and stable.

February 21

2 Thessalonians 3

“Letter Re: Lazy Busybodies”



¹ Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: ² And that we may be delivered from unreasonable and wicked men: for all men have not faith. ³ But the Lord is faithful, who shall stablish you, and keep you from evil. ⁴ And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. ⁵ And the Lord direct your hearts into the love of God, and into the patient waiting for Christ. ⁶ Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. ⁷ For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; ⁸ Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: ⁹ Not because we have not power, but to make ourselves an ensample unto you to follow us.

¹⁰ For even when we were with you, this we commanded you, that if any would not work, neither should he eat. ¹¹ For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. ¹² Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. ¹³ But ye, brethren, be not weary in well doing. ¹⁴ And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. ¹⁵ Yet count him not as an enemy, but admonish him as a brother. ¹⁶ Now the Lord of peace himself give you peace always by all means. The Lord be with you all. ¹⁷ The salutation of Paul with mine own hand, which is the token in every epistle: so I write. ¹⁸ The grace of our Lord Jesus Christ be with you all. Amen.

2 Thessalonians is a letter from Paul to one group of Believers during a time in history. Notice that this is not God speaking. No part of it is a promise or direct instruction from God. Further, it is not, nor can it ever be applicable to every congregation of Believers (either during the time it was first written or now). Yet, there are principles which may be relevant to present-day life.

The first and last parts of this letter consist of well-wishes, a request for prayer, desires for Believers, and general greetings and salutations. The body of the letter is basically about keeping oneself from the influence of lazy busybodies who don't work but, instead, start and stir chaos among Believers. Look at the verses about separating from that type of behavior:

“...withdraw yourselves from every brother that walketh disorderly...” (6),

“...there are some which walk among you disorderly, working not at all, but are busybodies.”
(11)

and, **“... note that man, and have no company with him...”** (14).

However, verse 15 seems to flip the script in saying to, **“...count him not as an enemy, but admonish him as a brother.”**

So, how does a Believer admonish a busybody brother, when the Believer has withdrawn him or

herself? How would one separate from a lazy busybody “brother” during quarantine in a small home, for example? How can a true Believer have “no company” with a professing Believer (who is actually not a practicing Believer) if they are both roommates in a nursing home or inmates in a jail cell or prison, or in any situation where a Believer is, to some degree, isolated with one or more busybody “brothers”?

How do you have “no company” with a person who provides for your essential needs? How could a believing child have no company with a busybody, so-called “believing” parent? How could a believing wife withdraw herself from her disorderly husband? In cases where an older adult Believer is cared for by an adult child (who happens to be a false brother), how could this separation be effectively **administered**?

Distancing from a wrong-doing professing Believer to teach him or her a lesson, *may* work within a group where the unruly person has no power or options, but obviously these instructions cannot be applied in every situation. When, for

example, a true Believer has already “come out from among them...” (2 Corinthians 6:17) and separated from the masses of ungodly pseudo-religious people, he or she does not have the ability to isolate anyone; that person has had to voluntarily isolate himself or herself.

Paul’s instructions simply won't work, practically, in every situation. Nonetheless, the **principle** is the point. That principle is to refuse to emotionally connect with someone who is causing chaos while misusing resources but not contributing. That is a good guideline.

Further, one may not be able to physically, or even financially, isolate from someone. Still, it may be prudent to at least attempt to emotionally and spiritually block an individual’s influence over oneself when the behavior of another causes harm to one’s mental and/or spiritual wellbeing.

Paul says there are “unreasonable and wicked” people and that not everyone has faith—not everyone is genuine. He acknowledges that there are “brothers” who are “disorderly”, greedy, and

lazy and who would eat someone else's food yet refuse to work (where they are capable of working). This is helpful for those who do not realize that just because a person SAYS they are "Christian", means they ARE true followers of scriptural teachings and examples.

From this Bible passage, we can see that even within congregations of Believers, not everything is ideal. We may also see the need to seek the Lord to "...direct our hearts into the love of God, and into the patient waiting for Christ (5)".

Lazy busybodies can really put one's patience TO THE TEST, and depending on how influential they are, they may, to some measure, take one's mind off Christ and onto the ways of the world. That's quite serious. Quite serious! So, we do need to know how to manage our lives when having to cope with lazy busybodies.



February 22

Revelation 2:2-4

“Works, Patience, Testing, and 1st Love”



- ² I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:
- ³ And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.
- ⁴ Nevertheless I have somewhat against thee, because thou hast left thy first love.

Questions For Thought

What is this admonishment about? Who has “somewhat against” whom, and what is meant by leaving “thy first love”?

Were these words directed to fellowships of the past but are applicable even today?

Is it, as many teach, speaking to individual readers regarding their personal relationships with God?

How should this passage be interpreted
in present times?

February 23

Luke 9:57-62

“What's REALLY Going On?”



⁵⁷ And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

⁵⁸ And Jesus said unto him, **Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.** ⁵⁹ And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. ⁶⁰ Jesus said unto him, **Let the dead bury their dead: but go thou and preach the kingdom of God.** ⁶¹ And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. ⁶² And Jesus said unto him, **No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.**

Did Jesus know what was really happening?

When addressing these men concerning following him, Jesus not only responded to

their reluctance, but dug deeper into their true motivation and level of interest. In the first case, Jesus quickly exposed the man's underlying incentive for voluntarily offering to follow. In essence, Jesus was telling him: You're thinking this may be the hot, new investment opportunity. Wrong! The fact is that you'll have even less than animals. You may not even have a home. Following me is not a way to get rich.

That's important because even today, some are wrongly led to believe following Christ is "the IN thing" to do. Some attend churches mainly for the purpose of connecting with and socializing with those who can further their own business ventures—networking.

Even invitations to join churches or to "accept Christ" during "altar calls" are often heavily coated with promises of earthly goodies. Jesus' words of having next to nothing are very rarely, if ever, mentioned.

In the second case of this account in Luke, Jesus asked a man to follow him. The man replied with what he felt was a legitimate excuse for not complying. He said he had to bury his father first. Apparently burials were high on the list of sacred and important responsibilities. Jesus, however, dug deeper by basically saying: Following me is to recognize what “living” and “dead” really means in light of eternity. Let the spiritually dead, bury their physically or spiritually dead. The spiritually living are to help others become spiritually alive.

The third case had another volunteer (as in the first account). The man said he wanted to follow Jesus but, in this instance, only after he had informed his family and said “goodbye” to them. Jesus responded: If you're not going to be all the way in, don't bother. Following me is a life-long commitment.

These types of excuses for not following Christ are still used today. The message is that whether you are asked to follow Christ

by someone, or whether you voluntarily
pursue
a lifestyle of Christ-likeness, you should
know what's really going on. You should
know what's at stake.

Know, with total certainty, that sacrifices
must be made. Once starting a walk with
Christ,
so many go backward because they were
never given true and reliable expectations.
They didn't understand the sacrifices that
would be needed.

Such surrender of "self" may well include
never obtaining wealth and even lacking the
most basic needs. Also, as a true Believer,
one will surely come to refrain from various
customs and traditions (which are
unbiblical or ungodly). Believers may have
to face many losses, including that of
affection. Many will experience deliberate
humiliation, isolation, and rejection, even
from friends and relatives for having faith in
Christ.

Before “making a decision for Christ”, as some say, look before you leap. That’s how Jesus exemplified to draw people to himself. He told the truth so people would know the truth.

When anyone proclaims they want to follow Christ, that’s fine. It’s great, but do they know what’s really going on?

February 24

John 10:10 “Jobs”



The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.



Job Description:
Steal, Kill, Destroy

vs.

Job Description:
Give Abundant Life

Aside from receiving monetary pay, some people go to their jobs to mostly gossip and play around.

The highlight of their day is where to go for lunch, what someone else is wearing, who's having personal relationships with whom, and how to look busy while pretending to work.

That's not so, with the thief. His job is serious

business to him. In fact, he doesn't even come to work unless he's going to tenaciously pursue getting his work done. He **ONLY** comes to do his job. Scripture indicates that the thief comes **not** unless he's going to do his job which is to steal, kill, and destroy.

The thief will steal, kill, and destroy friendships and, particularly any godly relationship anywhere. He will try to steal, kill, and destroy physical bodies as well. He will try to steal, kill, and destroy peace of mind, joy, truth, and one's faith in God. He's all about his business too. There's no joking in that! That's his job, he's serious about it, and he does it well.

Christ is just as serious. However, he does not seek to do harm in any way. Instead of taking something or tearing down lives, he wants to **GIVE** something. What is it that Christ Jesus gives and pursues giving to people? According to this passage, it's abundant life.

While the thief (Satan), and his followers, pursue taking, the Christ, and his followers, pursue giving. They all have set jobs.

What's your spiritual job description?

February 25

2 John 1:1-11

“Love, Truth, & the Doctrine of Christ”



¹ The elder unto the elect lady and her children, whom I **love** in the **truth**; and not I only, but also all they that have known the **truth**; ² For the truth's sake, which dwelleth in us, and shall be with us for ever. ³ Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in **truth** and **love**. ⁴ I rejoiced greatly that I found of thy children walking in **truth**, as we have received a commandment from the Father. ⁵ And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we **love** one another.

⁶ And this is **love**, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. ⁷ For **many deceivers** are entered into the world, who **confess not that Jesus Christ is come in the flesh**. This is a deceiver and an antichrist. ⁸ Look to yourselves, that we lose not

those things which we have wrought, but that we receive a full reward. ⁹ Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. ¹⁰ If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: ¹¹ For he that biddeth him God speed is partaker of his evil deeds.

“COME IN THE FLESH”

[Also Read: 1 John 4:1-3]

Important Points:

- (1) Jesus actually existed and lived on earth in full human form. He was not a concept and he was, and is, the promised Messiah—the Christ.
- (2) The Flesh-and-blood Messiah Jesus is the only one who made the only complete and final sacrifice for sins of humans. No one else did. No one else could. No one else can do that.

ANTI-CHRIST / DECEIVER DOCTRINES

in light of

“THE DOCTRINE OF CHRIST”:

❶ [Anti-Christ Way of Thinking]: What you do in your flesh (how you live) doesn't matter.

[**But Truth:** “the fruit of the spirit” vs. “the works of the flesh” (Galatians 5:22, 23)].

❷ [Anti-Christ Doctrine]: Jesus is just one of many “Christs”; one of many paths to God.

[**But Truth:** John 14:6]

❸ [Anti-Christ Philosophy]: “Christ” is metaphysical (beyond natural) rather than physical (flesh).

[**But Truth:** Jesus not only existed in physical form, but also died, rose from death, and walked on earth again.

There are too many accounts, both biblical and in day-to-day life to list evidence.]

It is necessary to have depth in understanding concerning genuine love, real truth, and the pure doctrine of Christ, in order to avoid deception.

Flesh-and-Blood
Jesus is the
ONLY one who
made the
ONLY
complete
and FINAL
sacrifice for sins.

Jesus Christ is COME IN THE FLESH

Read: 2 John verse 7

#APTMMH

Spirit, Truth, Scripture

ANTI-CHRIST / DECEIVER DOCTRINES vs. THE DOCTRINE OF CHRIST:

#1 Anti-Christ Mind:
What you do in your flesh (how you live—your lifestyle) does not matter.

But Truth:
Galatians 5:22, 23.

Jesus Christ is COME IN THE FLESH

All Praise to the Most High

Spirit, Truth, Scripture

ANTI-CHRIST / DECEIVER DOCTRINES vs. THE DOCTRINE OF CHRIST:

#2 Anti-Christ Philosophy:
Jesus is one of many “Christs”—one of many paths to God.

But Truth:
John 14:6.

Jesus Christ is COME IN THE FLESH

All Praise to the Most High

Spirit, Truth, Scripture

ANTI-CHRIST / DECEIVER DOCTRINES vs. THE DOCTRINE OF CHRIST:

#3 Anti-Christ Error:
Another/Others may perform sacrifices for sins of self or of other people.

Ex: Jesus’ sacrifice paved the way but humans must also do sin sacrifices.
Ex: Mary, Jesus’ mother, is intercessor & co-redeemer with Christ.

But TRUTH:
1 Corinthians 16:3; John 19:30

Jesus Christ is COME IN THE FLESH

All Praise to the Most High

Spirit, Truth, Scripture

ANTI-CHRIST / DECEIVER DOCTRINES vs. THE DOCTRINE OF CHRIST:

#4 Anti-Christ False Belief:
“The Christ” is metaphysical rather than physical (flesh) .

But TRUTH:
[Many biblical as well as secular accounts of the human (flesh) Jesus]

Jesus Christ is COME IN THE FLESH

All Praise to the Most High

Spirit, Truth, Scripture

Jesus lived on earth in full human form.

It's not just a concept.
 It's a thing - a real thing.
 It really did happen.

Jesus Christ is COME IN THE FLESH

All Praise to the Most High

Spirit, Truth, Scripture
<https://www.facebook.com/holytrinity/>

Read: 1 John 4:1-3

February 26

James 5:16 “Confess & Pray”



Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

Quite unlike early Christian congregations, most religious gatherings today do not offer times of mutual confession. There is no space during, probably most “church” services, for people to confess faults to one another. Generally, in the majority of mainstream so-called *Christian* assemblies, the laity (the regular churchgoer) is not permitted to speak at all—except to sing pre-determined musical selections.

Where there actually are opportunities to give testimonies or confessions, some do not participate. Many wouldn't DARE admit to wrongdoing privately, let alone publically. They wouldn't confess faults to one another, and it may be that few actually pray for the healing of one another.

According to this verse, however, we should ALL confess “one to another” and pray for the healing of one another.

As the world is becoming more and more anti-Christ and more pro-corruption, it's likely that the confession to one another and the prayer for the healing of one another will occur less and less. Nonetheless, confession is a biblical concept.

This passage does not speak of one-sided confessions where a person tells a priest, for example, his or her wrongs, but the priest does not tell of his faults. This is mutual confession which, by design, keeps us all humble and accountable to one another.

Further this same verse encourages us that great results may occur when there is serious and continuous prayer by righteous individuals:
The effectual fervent prayer of a righteous man availeth much.

This means, the continuous, sincere communication of the godly gets much done.

It's okay
to confess and pray.

February 27

Matthew 21:12,13

“Den of Thieves”



¹² And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, ¹³ And said unto them, **It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.**

[Mark 11:15-17,
Luke 19:45, 46, John 2:13-22]

After all the years from the time these words were first recorded, what has changed? The den of thieves still thrives. True houses of prayer are nearly non-existent. Even online, where there *could* be godly places of sound doctrine, prayer, and worship, the few truly saintly sites are often systematically and purposefully hidden.

What are we to make of a scriptural passage about crooks when many places, from churches, to cities, to whole countries, are inundated by thieves—and some are even led by them?

It's easy to read this passage and say, "Well, duh!
Tell me something I don't already know."

However, these words may serve as encouragement for believers to pray. They can provide a picture of the way things *should be* in contrast to the way they, too commonly, are. They acknowledge the hypocrisy of the *so-called "good old days" or "Bible days"* so we won't become naively nostalgic about the way things were in the past. They also let some of us know that a "synagogue" or "church" or any religious gathering, may not be the *safe place* we may want to believe it is.

These words keep us mindful that secret groups of robbers did then, and still do, exist. Even many of the sacred places, religious groups, and locations which are designated as being for prayer and worship of God are, in fact, dens of thieves.

Jesus threw the religious money-makers out of one temple. For most of us, the best we can do is to come out from among them (2 Corinthians 6:17) when we discover that our holy places are really places where thieves congregate, manipulate, and annihilate faith.

We may go from church to church, from one denomination to another, or from one entire religion to another, but there may be no escaping the den of thieves.

February 28

John 4:4-42
“Woman at the Well”



4:4 And he must needs go through Samaria. **4:5** Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. **4:6** Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

Notes: . **Jesus was tired.**
. **He sat on Jacob's well.**



4:7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. **4:8** (For his disciples were gone away unto the city to buy meat.)

Notes: . **A Samaritan woman came to get water from that well.**
. **Jesus asked the woman to give him water.**

4:9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

Notes: . The woman responded with the divisive classism of that time and location.

4:10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

Notes: . Jesus did not reply with the same narrow-minded way of thinking. Rather, he spoke of LIVING WATER.

4:11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? 4:12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

Notes: . Still in carnal thinking, the woman inquired about a method of getting the water and seemingly boasted about the significance of the well.

4:13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: 4:14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

Notes: . Again, on a higher (spiritual) plane, Jesus spoke of “a well of water springing up into everlasting life”.

4:15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

Notes: . The woman asked for the special water.

4:16 Jesus saith unto her, **Go, call thy husband, and come hither.**

Notes: . Jesus changed to earthly and personal talk in asking the woman about her “husband” to reveal something deeper about himself & future events on “worship”.

4:17 The woman answered and said, I have no husband. Jesus said unto her, **Thou hast well said, I have no husband: 4:18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.** 4:19 The woman saith unto him, Sir, I perceive that thou art a prophet. 4:20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. 4:21 Jesus saith unto her, **Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.** 4:22 **Ye worship ye know not what: we know what we worship: for salvation is of the Jews.** 4:23 **But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.** 4:24 **God is a Spirit: and they that worship him**

must worship him in spirit and in truth. ^{4:25} The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

Notes: . **The woman spoke more spiritually re: “Messias cometh”.**

^{4:26} Jesus saith unto her, **I that speak unto thee am he.**

Notes: . **Jesus revealed his identity.**

^{4:27} And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

Notes: . **Jesus’ disciples arrived and silently questioned the reason Jesus was speaking to the Samaritan woman.**

^{4:28} The woman then left her waterpot, and went her way into the city, and saith to the men, ^{4:29} Come, see a man, which told me all things that ever I did: is not this the Christ?

Notes: . **The woman left to tell others of her experience.**

^{4:30} Then they went out of the city, and came unto him. ^{4:31} In the mean while his disciples prayed him, saying, Master, eat. ^{4:32} But he said unto them, **I have meat to eat that ye know not of.** ^{4:33} Therefore said the disciples one to another, Hath any man brought him ought to eat?

4:34 Jesus saith unto them, **My meat is to do the will of him that sent me, and to finish his work.**

Notes: . Jesus responded to his disciples regarding food: My food is the job of doing God's will and finishing his work.

4:35 **Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.** 4:36 **And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.**

. It's eternal life-production time. Workers will rejoice together.

4:37 **And herein is that saying true, One soweth, and another reapeth.** 4:38 **I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.**

Notes: . Could this be a reference to works-free salvation? (38, 39).

4:39 **And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.** 4:40 **So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.** 4:41 **And many more believed because of his own word;** 4:42 **And said unto the woman, Now we believe, not because of**

thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

Notes: . The potential for belief in the Christ was initially due to word-of-mouth. Some people believed in Jesus based on the woman's words alone. However, even more believed after, they themselves. heard the Christ speak.

Ending Notes:

. There are a several points to note and consider regarding the woman at the well. It's not just a story—it's a message of eternity.



February 29

John 10:28

“Imperishable. Unpluckable.”



And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.



It's non-ending eternal life.
It's guaranteed.
For any of us, sometimes
this is a needed reminder.
Eternal life really means that!

The souls of Believers are imperishable
so nobody can snatch you away from God.
You're safe— right now and forever.

You, and all others who are True Followers
of Jesus, the Christ, are safe in God's hand.

Believers are unpluckable.
Even if life seems unyieldingly unpleasant, or if
faith seems to be dwindling, trust and believe.
God's got you! Spiritually, you will not die. No one,
absolutely NO ONE, will take you away from God.



ONE 1 DAY

SCRIPTURE

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PRAYER